Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES.—NO. XXXVIII.

[From Jones's 'Christian Biography.']

JOHN ABERNETHY.

Mr Abernethy, an eminent Protestant divine, was born at Coleraine, in the county of Londonderry in Ireland, in the year 1680, being the son of a disenting minister in that town. He continued under the care of his parents till he was nine years old, when he was separated from them, in consequence of his father's having been sent by the Presbyterian clergy to London, to manage some public affairs; for, during this interval, his mother, to avoid the troubles occasioned by the insurrections of the Irish, withdrew from Coleraine to Derry, at a time when her son was at a distant place with a relation. who determined, in the general confusion, to remove to Scotland, and to carry the child with him, as there was no opportunity of conveying him to his mother. By this happy event he escaped the hardships of the seige of Derry, in which Mrs Abernethy lost all her other children.

Upon his arrival in Scotland, he was placed at a grammar school, where he continued three years; and then returned to his father's family, which was again fixed in Coleraine, he remained at school till he was thirteen years of age, at which time he was sent to the College at Glasgow; where he resided till he had taken the degree of Master of Arts. At this period, his own inclination led him to the study of physic: but his friends dissuading him from it, he determined to apply himself to divinity; in pursuance of which design, he went to the University of Edinburgh, and was sometime under the care of the celebrated Professor Campbell. Upon his return home, he prosecuted his studies with such success, that, under the direction of the Presbytery of Rome, (of which his father was a member) he went through the usual trials as a candidate for the ministry, and was licensed to preach before he was one and twenty. Soon after this he was invited to officiate in the dissenting congregation at Antrim, which was then vacant; and the people, upon hearing him, expressed an inclination to call him to the pastoral charge; but he resolved before he settled any where to spend some time in Dublin.

In consequence of this resolution, he visited that city; where he preached occasionally in several congregations, and particularly in the Presbyterian society of Wood Street, who were so well pleased with his performance, that they gave him an invitation to stay with them; but, in pursuance of his father's advice, which coincided with his own inclination, he determined to return to the North. He had not been long returned before he received a unanimous call from the congregation at Antrim; and he was preparing to be ordained there, when his father died. But, by this event, Coleraine becoming vacant, he was immediately invited to settle in that town; and there arose a competition between the two dissenting churches of Coleraine and Antrim, which should have him for their pastor. Hereupon the matter was referred to the general Synod, which determined in favor of Antrim, where Mr Abernethy was accordingly ordained in the year 1703.

When Mr Abernethy had been settled nine years at Antrim, he received a very earnest invitation from the dissenting congregation in Derry; but he was unwilling to remove from his present situation, in which he was very happy; having a sincere love for his people, and a pleasing prospect of being useful to them; it was, therefore, a great satisfaction to him that the general Synod, when the matter was debated before them, determined for his continuance at Antrim.

In consequence of this determination, a new field was soon opened to his diligence and zeal in the cause of true religion. The native Irish in the neighborhood of Antrim were almost universally of the Popish persuasion; and, as Mr Abernethy delighted in every opportunity of propagating the true Protestant principles, and delivering men from all Ecclesiastical tyranny, he applied himself, in the year 1716, to the execution of a project which he had long revolved in his mind, of trying whether he could remove the prejudices of these people, and engage them to embrace the Protestant religion. For this purpose he went frequently into that part of the neighborhood where the greatest number of them lived, and invited them to his public lectures, which were appointed to be read in such places as were most convenient for their attendance. He likewise visited them from house to house; and where they would admit of it, conversed freely with them, and endeavored to convince them of their errors. His heart was much set upon the accomplishment of this design; and, for a considerable time, he managed it alone; but the encouragement he met with from their attendance upon public worship, and from the good impressions which were made upon some of them, was so great, that he requested the assistance of the neighboring ministers, who zealously united with him in carrying on the scheme. Nor were their pious labors entirely ineffectual; for of those whom they prevailed upon to renounce Popery, several continued firm to the Protestant principles, and gave satisfactory evidence of their sincere piety. Others, however, returned to their former persuasion; and, upon the whole, the success of the design doth not appear to have been equal to Mr Abernethy's hopes and expectations.

At the time the Bangorian controversy raged in England, a considerable number of ministers and others, in the north of Ireland, formed themselves into a society for their mutual improvement in useful knowledge Their professed object was to bring things to the test of reason and scripture, without having a servile regard to any human authority. Abernethy went into this scheme with much zeal, and constantly attended their meetings at Belfast, whence it was called the Belfast society. Debates soon grew warm, and dissensions among them ran high, on the subject of requiring subscriptions to the Westminster Confession of Faith. This controversy, on the negative side, of which Abernethy was one of the principal leaders, was brought into the general Synod, and ended in a rupture in 1726. The Synod determined, that those ministers, who at the time of this rupture, and for some years before, were known by the name of non-subscribers, should be no longer of their body: the consequence of which was, that the ministers of this denomination found everywhere great difficulties, arising from jealousies spread among the people; and even the reputation which Abernethy had acquired, and which was established by a long course of exemplary conduct, was no security to him from these. Some of his people forsook his ministry, and went to other congregations; and in process of time, the number of the disaffected so increased, that they were by the Synod erected into a distinct congregation, and provided with a ministry. About this time a vacancy occurred in the congregation of Wood Street, Dublin, and an invitation being given to Abernethy to fill it, he accepted. When he came to Dublin, he applied himself to his studies with renewed energy; and here he continued his labors for ten years with high reputation; and while his friends, from the strength of his constitution, and his great temperance, promised themselves a longer enjoyment of him, he was attacked by the gout, to which he had been subject, in a vital part, and died, December, 1740, in the 69th year of his age.

Mr Abernethy's character justly entitled him to the respect and esteem of all who had the happiness of his acquaintance; for his private and public virtues were equally conspicuous. These were the noble fruits of that impartial diligence and holy care with which he had, from an early age, endeavored to cultivate within himself every good affection: and to correct whatever appeared amiss in his principles and conduct. His piety was manly and rational, fervent and exalted. The purity of his manners was unblemished. He was exactly temperate; or rather, perhaps, abstemious to a fault; and he seemed to take pleasure in the greatest severities of virtue. Yet he was strictly attentive to all the decencies of life, and extremely happy in a free, easy, and cheerful manner, which added spirit and grace to his religion, and rendered it justly amiable in the eyes of the world; for in his character and deportment it was seen, that religion is in reality the perfection of reason; it being no other than the proper exercise and improvement of our faculties, and the best means of attaining to the true enjoyment of our existence. His conversation was as sprightly and entertaining, as it was useful and improving; but his wit was so chastised and correct, that he kept at the utmost distance from all levity and indiscretion. His passions were naturally strong; but he had so subdued them, by a wise and constant discipline, that his temper was usually spoken of as absolutely immoveable; and it is certain, that he supported many severe trials of his patience, not only with decency, but with such firmness and tranquility as very much surprised those who were best acquainted with the peculiar delicacy and sensibility of his disposition. His mind was formed for friendship; but it was with very few that a person of his character could enter into those strict intimacies which constitute the true pleasure and felicity of that sacred relation. In the general acceptation of the term, however, he was a hearty friend to all worthy men, and ready to do good to all, as he had opportunity. As a master of a family, his behavior was, in all respects, exemplary. Besides the daily regular worship of God in his house, (a matter in which he was very exact himself, and which with the greatest zeal he recommended to others) he set apart a day, from time to time, several hours of which he employed in the religious instruction of his children and servants, as well as in the exercises of family devotion; and, upon every occasion he manifested the same affectionate care and concern for all under his roof. As a minister, he was deeply sensible of the dignity and importance of his office; and he frequently expressed the highest pleasure and satisfaction in the discharge of his duty, accompanied with earnest desires that, by the Divine favor, he might be enabled to answer the true ends of so honorable a station. His first appearances, as a preacher, were extremely promising; but he even exceeded all the expectations of his friends, the uncommon pains which he took to qualify himself for performing every part of the public service in a proper manner being attended with the happiest success.

The most celebrated of Mr Abernethy's works were his "Discourses concerning the Being and Perfections of God," in two volumes; the first of which only was published during his life. These excited a very general attention and admiration at their first appearance; were particularly applauded and recommended by the excellent Archbishop Herring; and are still held in the highest esteem by those who relish the most liberal and manly sentiments on the great subjects of natural religion. Four volumes of Mr Abernethy's posthumous sermons were likewise published; the first two in 1748, and the others in 1757, with a large preface, containing the life of the Author.

MILLARDS SERMON ON THE TRINITY.

A sermon on the Trinity by Rev. David Millard of the Christian Connexion, was recently published at Rochester, N. Y. It was occasioned by certain misrepresentations of Unitarianism, made by Rev. Mr Hoag, of the Methodist denomination, while travelling on the Bloomfield Circuit. Unitarians, and Mr Millard in particular, were denounced by him. A correspondence having been opened, a proposition was made by Mr Millard, which we state as follows, in the words of his own letter to Mr Hoag.

As our religious views appear, in your judgment, to constitute the grand cause of our danger, I now propose to give you a favorable opportunity to make the attempt of rescuing us from what you consider a soul-destroying error. It is well known that I am one who dissents from the doctrine of the trinity, and I can assure you, Sir, if I am in an error on this point, I am honestly so, and intend ever to keep my mind open to conviction. I therefore propose to meet you in this town, at the time and place which may best suit your convenience, for a public investigation of that doctrine, conformibly to the following regulations; Each of us will preach a sermon on the following text, Matt. xxii. 42, 'What think ye of Christ? whose Son is he?' You can take your choice either to preach the first sermon, or the second. There will be no dispute between us after the two discourses are delivered, but both sermons will be peaceably left for the public mind to decide on their respective merits or demerits.

Believe me, Sir, my sole desire in making you this proposal is to elicit truth, and I solemnly pledge myself, that if the arguments you may adduce, are sufficiently conclusive to convince me of their truth, I will immediately confess myself a proselyte to your system. An answer to this, will be respectfully acknowledged, and duly attended to.

There are several parts of Mr Millard's sermon worthy of notice. We have given a short extract from it before. What we propose now to give is principally a criticism on certain passages of scripture. Though some part of the substance of the remarks may have been before stated by us, yet there are many of our readers, probably, to whom the information here given is new; and there are others who will be glad to have their memories refreshed by the statement.

It will most probably be urged, that the scriptures teach the doctrine that I am condemning. It will perhaps be asserted, that we are taught in the sacred oracles, that Jesus Christ is both the very God, and the Son of the very God; and that if the doctrine is an absurdity, it is chargeable on the Bible. To the Bible then, we will appeal; and in this, we shall most probably anticipate the principal arguments of the speaker who is to follow.

It will be urged, that God is a plurality of persons, according to the first article of the Methodist church, "In unity of this Godhead, there are three persons, of one substance, power, and eternity;—the Father, the Son, and the Holy Ghost." The principal, and, indeed, the only passage found in our English translation of the Bible, on which this doctrine is founded, is 1 John v. 7.—"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." It will, however, be remembered, that the leading Trinitarians, both in Europe and America, have given up this passage as spurious. It is beyond a doubt, in my mind, a mere interpolation. Mr Buchanan, in his researches among the Assyrian Christians in the East, says, that this text is wanting in all their ancient manuscripts. In the new translation, by Campbell, Doddridge, and McKnight, which has recently been published in this country, the text is rejected as spurious. In the improved version of the New Tastament, we find the following note on this disputed passage; "1. This text concerning the heavenly witnesses, is not contained in any Greek manuscript, which was written earlier than the fifteenth century. 2. Nor in any Latin manuscript, earlier than the ninth century. 3. It is not found in any of the ancient versions. 4. It is not cited by any of the Greek ecclesiastical writers, though, to prove the doctrine of the trinity, they have cited the words both before and after this text. 5. It is not cited by any of the early Latin fathers, even when the subject on which they treat would naturally lead them to appeal to its authority. 6. It is first cited by Virgilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century, and by whom it is suspected to have been forged. 7. It has been omitted as spurious, in many editions of the New Testament, since the Reformation; in the two first of Erasmus, in those of Aldus, Colinacus, Zwinglius, and lately of Griesbach. 8. It was omitted by Luther, in his German version. In the old English Bibles of Henry VIII., Edward VI., and Elizabeth, it was printed in small types, or included in brackets; but between the years 1566, and 1580, it began to be printed as it now stands; by whose authority, it is not known."

Dr Adam Clark, the Methodist commentator, gives up this passage as spurious. He says, "One hundred and thirteen Greek manuscripts are extant, containing the first Epistle of John, and the text in question is wanting in one hundred and twelve. The first place the verse appears in Greek, is in the Greek translation of the Acts of the council of Lateran, held in A. D. 1215. Though it is found in many Latin copies, yet it does not appear that any written previously to the tenth century contains it. All the Greek fathers omit the verse, though many of them quote both verses 6, and 8, applying them to the trinity. It is wanting in the German translation of Luther. and in all the editions of it published during his lifetime. In short, it stands on no authority snfficient to authenticate any part of a revelation professing to have come from God."

With this testimony before us, it is presumed that few will contend for the genuineness of the passage in question. But should it still be contended for, we are prepared to examine it, and to show that it comes short of proving that God is three persons. The passage simply says, "these three are one." It does not assert that these three are one God, or more than one being; it simply says "these three are one;" and there leaves the subject. It is perfectly consisent to say, these three are one, in some sense, but not in every sense. They are one as all believers in Christ are one, or as Paul and Apollos are one, Paul says, (1 Cor. iii. 8.) "He that planteth and he that watereth are one;" but in a few verses preceding, he had told them, "I have planted, Apollos watered." Paul and Apollos were one in union,—one in the great work of planting churches, and preaching the everlasting gospel; yet they were two individual men.

The passage under consideration, (if its genuineness must be admitted,) may be explained in union with John x. 30,—"I and my Father are one." We often hear this passage quoted as incontestible proof that Christ and his Father are one and the same Being; but nothing can be more foreign to its meaning. In the 17th chapter of John's gospel, we have a prayer recorded of Christ to his Father. In the 22d verse of that chapter, he uses the following language in allusion to his disciples. "And the glory which thou gavest me, I have given them, that they may be one, even as we are one." Mark the expression, "*even as we are one.*" *Even* means, just so, or in like manner. Now, as Christ prayed that his disciples might be one, *even*, or, just as he and he Father are one, must it not follow, if the conclusion is correct, that Christ and his Father are but one being, that his disciples also must become one being? But would not this be an absurdity; and, indeed, an impossibility? We are, then, compelled to admit one of two things; either that Christ and his Father were not one and the same being; or that Christ's prayer, which was that his disciples might be one, even as he and his Father are one, cannot be answered. Let the trinitarian choose which horn of the dillemma he will take hold of.

The Hebrew name *Elohim* is sometimes brought forward to prove that God is a plurality of persons. The argument used is, that this name is of plural comprehension. This statement, however, is disputed by able Hebrew critics. But, when the fact comes to be considered, that the name *Elohim* is applied to men and things in scripture, the argument loses all its force. It is applied to Moses in Exodus vii. 1.—"See I have made thee a god [*Elohim*,] to Pharaoh." Certainly, it will not be urged, that Moses was a plurality of persons. The children of Heth gave the same title to Abraham. (Gen. xxiii. 6.—"Thou art a mighty prince among us." In Hebrew, this passage reads, 'a mighty Elohim among us.' It will not be contended that Abraham was three persons. It will be sufficient to state, that the name *Elohim*, is applied in scripture, to Aaron's molten calf, and to Dagon. With these facts considered, the argument falls like "the baseless fabric of a vision."

SIN THE GREATEST EVIL.

From the eighth discourse, in Dr Channing's new volume, we take the following passages in relation to a future retribution.

I have time but for one more view of moral evil or sin, showing that it is truly the greatest evil. It is this. The miseries of disobedience to conscience and God are not exhausted in this life. Sin deserves, calls for, and will bring down future, greater misery. This Christianity teaches, and this nature teaches. Retribution is not a new doctrine, brought by Christ into the world. Though darkened and corrupted, it was spread every where before he came. It carried alarm to rude nations, which nothing on earth could terrify. It mixed with all the false religions of antiquity, and it finds a response now in every mind, not perverted by sophistry. That we shall carry with us into the future world our present minds, and that a character, formed in opposition to our highest faculties and to the will of God, will produce suffering in our future being, these are truths, in which revelation, reason, and conscience remarkably conspire.

I know, indeed, that this doctrine is sometimes questioned. It is maintained by some among us, that punishment is confined to the present state; that in changing worlds we shall change our characters; that moral evil is to be buried with the body in the grave. As this opinion is spread industriously, and as it tends to diminish the dread of sin, it deserves some notice. To my mind, a more irrational doctrine was never broached.—In the first place, it contradicts all our experience of the nature and laws of the mind. There is nothing more striking in the mind, than the connexion of its successive states. Our present knowledge, thoughts, feelings, characters, are the results of former impressions, passions, and pursuits. We are this moment what the past has made us; and to suppose, that, at death, the influences of our whole past course are to cease on our minds, and that a character is to spring up altogether at war with what has preceded it, is to suppose the most important law or principle of the mind to be violated, is to destroy all analogy between the present and future, and to substitute for experience the wildest dreams of fancy. In truth, such a sudden revolution in the character, as is here supposed, seems to destroy a man's identity. The individual thus transformed, can hardly seem to himself or to others the same being. It is equivalent to the creation of a new soul.

Let me next ask, what fact can be adduced in proof or illustration of the power ascribed to death, of changing and purifying the mind. What is death? It is the dissolution of certain limbs and organs by which the soul now acts. But these, however closely connected with the mind, are entirely distinct from its powers, from thought and will, from conscience and affection. Why should the last grow pure from the dissolution of the first? Why shall the mind put on a new character, by laying aside the gross instruments through which it now operates? At death, the hands, the feet, the eye, and the ear perish. But they often perish during life; and does character change with them? It is true that our animal appetites are weakened and sometimes destroyed by the decay of the bodily organs on which they depend. But our deeper principles of action, and the moral complexion of the mind, are not thereby reversed. It often happens that the sensualist, broken down by disease, which excess has induced, comes to loathe the luxuries to which he was once enslaved; but do his selfishness, his low habits of thought, his insensibility to God, decline and perish with his animal desires? Lop off the criminal's hands; does the disposition to do mischief vanish with them? When the feet mortify, do we see a corresponding mortification of the will to go astray? The loss of sight or hearing is a partial death; but is a single vice plucked from the mind, or one of its strong passions palsied, by this destruction of its chief corporeal instruments?

Again; the idea that by dying, or changing worlds, a man may be made better or virtuous, shows an ignorance of the nature of moral goodness or virtue. This belongs to free beings; it supposes moral liberty. A man cannot be made virtuous, as an instrument may be put in tune, by a foreign hand, by an outward force. Virtue is that to which the man himself contributes. It is the fruit of exertion. It supposes conquest of temptation. It cannot be given from abroad to one who has wasted life, or steeped himself in crime. To suppose moral goodness breathed from abroad into the guilty mind, just as health may be imparted to a sick body, is to overlook the distinction between corporeal and intellectual natures, and to degrade a free being into a machine.

I will only add, that to suppose no connexion to exist between the present and the future character, is to take away the use of the present state. Why are we placed in a state of discipline, exposed to temptation, encompassed with suffering, if, without discipline, and by a sovereign act of Omnipotence, we are all of us, be our present characters what they may, soon and suddenly to be made perfect in virtue, and perfect in happiness?

Let us not listen for a moment to a doctrine so irrational, as that our present characters do not follow us into a future world. If we are to live again, let us settle it as a sure fact, that we shall carry with us our present minds, such as we now make them; that we shall reap good or ill according to their improvement or corruption; and of consequence, that every act, which affects character, will reach in its influence beyond the grave, and have a bearing on our future weal or woe. We are now framing our fu-

ture lot. He who does a bad deed says, more strongly than words can utter, "I cast away a portion of future good, I resolve on future pain."

I proceed now to an important and solemn remark, in illustration of the evil of sin. It is plainly implied in scripture, that we shall suffer much more from sin, evil tempers, irreligion, in the future world, than we suffer here. This is one main distinction between the two states. In the present world, sin does indeed bring with it many pains, but not full or exact retribution, and sometimes it seems crowned with prosperity; and the cause of this is obvious. The present world is a state for the formation of character. It is meant to be a state of trial, where we are to act freely, to have opportunities of wrong as well as right action, and to become virtuous amidst temptation. Now such a purpose requires, that sin, or wrong-doing, should not regularly and infallibly produce its full and immediate punishment. For suppose, that at the very instant of a bad purpose or a bad deed, a sore and awful penalty were unfailingly to light upon you; would this be consistent with trial? would you have moral freedom? would you not live under compulsion? Who would do wrong, if judgment were to come like lightning after every evil deed? In such a world, fear would suspend our liberty and supersede conscience. Accordingly sin, though, as we have seen, it produces great misery, is still left to compass many of its objects, often to prosper, often to be gain. Vice, bad as it is, has often many pleasures in its train. The worst men partake, equally with the good, the light of the sun, the rain, the harvest, the accommodations and improvements of civilized life, and sometimes accumulate more largely outward goods. And thus sin has its pleasures, and escapes many of its natural and proper fruits. We live in a world, where, if we please, we may forget ourselves, may delude ourselves, may intoxicate our minds with false hopes, and may find for a time a deceitful joy in an evil course. In this respect the future will differ from the present world. After death, character will produce its full effect. According to the scriptures, the color of our future existence will be wholly determined by the habits and principles which we carry into it. The circumstances which in this life prevent vice, sin, wrong-doing, from inflicting pain, will not operate hereafter. There the evil mind will be exposed to its own terrible agency, and nothing, nothing will interfere between the transgressor and his own awakened conscience. I ask you to pause and weigh this distinction between the present and future. In the present life, we have, as I have said, the means of escaping, amusing, and forgetting ourselves. Once, in the course of every daily revolution of the sun, we all of us find refuge, and many a long refuge, in sleep; and he who has lived without God, and in violation of his duty, hears not, for hours, a whisper of the monitor within. But sleep is a function of our present animal frame, and let not the transgressor anticipate this boon in the world of retribution before him. It may be, and he has reason to fear, that in that state, repose will not weigh down his eyelids, that conscience will not slumber there, that night and day the same reproaching voice is to cry within, that unrepented sin will fasten with unrelaxing grasp on the ever-waking soul. What an immense change in condition would the removal of this single alleviation of suffering produce.

Again; in the present state how many pleasant sights, scenes, voices, motions, draw us from ourselves; and he who has done wrong, how easily may he forget it, perhaps mock at it, under the bright light of this sun, on this fair earth, at the table of luxury, and amidst cheerful associates. In the state of retribution, he who has abused the present state, will find no such means of escaping the wages of sin. The precise mode in which such a man is to exist hereafter, I know not. But I know, that it will offer nothing to amuse him, to dissipate thought, to turn him away from himself; nothing to which he can fly for refuge from the inward penalties of sin.

[For the Christian Register.]

THE PHARISEES IN THE TIME OF OUR SAVIOUR.

The Pharisees were by far the most numerous and popular of the sects into which the Jewish community was divided, on the subject of religion, at the time of the ministry of Jesus Christ on earth.

The religious character of this sect may be gathered from the words of our Lord addressed to them, as recorded in Luke xvi. 15,—"And he said unto them, ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men, is an abomination in the sight of God."

Professing as we do to appeal to the authority of Christ, and ultimately to no other in our spiritual concerns, we cannot too carefully study, nor too nicely observe his instructions and his example, in forming our judgment of our own religious characters, or the religious professions and claims of others. I propose to give a sketch of the religious character of the Pharisees, as exhibited by the Evangelists, in their history of the life and teachings of our Lord.

My object, is to show the importance of great caution in all our religious proceedings, lest we be actuated by a love of power and influence; by a desire for the applause and admiration of men;—by a fondness for show and parade;—or an overheated and misguided zeal for outward formalities, and old traditions, in the room of those essential principles of goodness, of practical Christian excellence, which lie deep in the heart; in the room of that supreme reverence for the attributes and the law of God, and the honor and authority of his Son Jesus Christ, which can only be evinced by a confirmed habit of personal purity and holiness, for which we may humbly, but confidently appeal to God, as our witness; and by a uniformly, kind, forbearing, and forgiving temper towards all our fellow creatures, as an additional evidence absolutely indispensable.

The Pharisees, I have observed above, were by far the most numerous and popular of the several religious sects among the Jews, in the time of our Saviour. A large portion of the men of learning, the scribes and lawyers, that is, the interpreters, or expositors of the Jewish scriptures, were of this sect. And if we were to judge from their own pretensions merely, we must conclude that most or all the moral goodness,—all the pure religion of the nation, was to be found among *them*. They claimed to be the only orthodox in faith, and correct in practice; they seem to have monopolized all the piety and virtue of the age, and fearlessly denounced all other sects as heretics, and infidels; unworthy the respect of men, and deserving the judgments of God; Thus did they attempt to "justfy themselves before men," in the language of our Saviour; "trusting in themselves that *they* were righteous, and despising others."

But with all these imposing appearances and pretensions, what was their character in the estimation of *him*, "who knew what was in man?" Let all, of every sect, who pretend to any special regard for religion, and the institutions of religion, most seriously reflect, that the sect of the Pharisees met the constant, the pointed, and the almost total and unqualified rebuke and condemnation of our Lord. (The very name of this sect appears to have been assumed by them as a token of division, indicating a wish to be separate, entirely separate, from all other sects. It implies the idea of separation. The plain import of it is, —"stand by thyself, I am holier than thou.")

They aimed at a much more rigid observance of religious duties than the rest of the Jews; but it was an observance of the unimportant ceremonies, rather than the essential moral duties of religion. For with all their scrupulousness they passed over justice and the love of God. They professed the most profound veneration for the divine commands; and yet they substituted so many of the traditions of the ancients, and so many glosses and comments of their own, that they so encumbered and perplexed the commandments of God, that they were made of no effect. They observed frequent washings and festings, and were careful to abstain from every ritual impurity. They enlarged the border of their garments, and had them written over with many phylacteries,—that is, sentences and maxims of the law, which they esteemed worthy of special observance; that in this way they might have them continually in sight to remind both themselves and others of their observance.

But these appearances of peculiar sanctity were dictated by pride and hypocrisy, by ostentation and selfishness. And under these specious appearances of piety and and religious zeal, they were guilty of the most odious and degrading vices. "All their works," said our blessed Saviour, "they do to be seen of men." This may suffice as to the general character of the Pharisees. But we shall have a more definite idea of their hypocrisy and impiety, and be convinced of the gross abuses and coruptions that may be practised under the garb of peculiar sanctity, by noticing the several distinct traits in their character. Their abominable perversion of the most important duties of religion. The perversion of prayer, is one of the most prominent characteristics of the Pharisees. We learn from the evangelical history, that they made long and frequent prayers. They "loved to pray standing in the synagogues and at the corners of the streets." But it was most humiliating to human nature, that this was all for a pretence;—to impose upon the unwary and credulous. For under this pretence, they devoured widows houses, either by laying them under heavy contributions of charity, for the purpose of maintaining and extending the influence of their sect;—by largely taxing their hospiality, for occasional religious purposes; or by taking advantage of their confidence, to practice upon them actual fraud and dishonesty. But we are not only made acquainted with the fact that the Pharisees were accustomed to pray often loud and long, and endeavored to give all possible publicity to their prayers, and with the selfish and hypocritical motives from which they prayed; we have also, in the gospel history a specimen of the character of their devotions,—of the manner and the matter of their prayers. We read of two men, who "went up into the temple to pray, the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself,—God, I thank thee that I am not as other men are, extortioners, unjust, adulturers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." To mark the contrast in the character of the two worshippers, and the spirit of their devotions, let be added, "the publican, standing afar off, would not so much as lift up his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner."

I tremble, as I advance in this topic, to think that frail, sinful, erring man, should *ever dare* to stand up in the presence of that 'God who knoweth the heart,' to pervert in this awful manner, the holiest of all exercises by such invidious comparisons; and condemning, as unworthy the divine favor, others much better than themselves;—that exercise, in which all human distinctions should be annihilated, and we should sink down together into our own littleness before the Supreme Majesty of heaven and earth. We condemn not the Pharisees because they prayed,—that they prayed in public, nor yet that they made long prayers. They would have been fully justified in this, if they had prayed with a humble and devout spirit. But we condemn them, that they profaned this holiest service, by the unhallowed purposess, for which they prayed. Prayer is the living fountain of piety. But it must be *prayer*, and not merely the show of prayer. Public and social prayer is a duty. Domestic prayer is a duty. But for the highest evidence of our piety, we must rather depend upon those secret, retired acts of the soul, when separated from all human witnesses, and all worldly motives, we bow before the throne of infinite mercy and truth, and unbosom ourselves before our Maker.

We do well, when before the throne of grace, either in our public, or private devotions, we express our good wishes for all mankind, and devoutly and earnestly commend to the divine favor and blessing the best interests of society,—and especially the cause of truth and righteousness. But when we present ourselves before God, to thank him that we are not as others, and to pray that all others may be like ourselves, brought down to our own fallible standard of judging on doubtful and uncertain questions, or when we enter into combinations with others to set apart particular seasons to pray for our own selfish (or sectarian) purposes, we then overstep the line of duty, of propriety and decorum. We then partake of the spirit of the Pharisees, and assume the liberty to dict te to unerring wisdom. May God in his mercy grant that the prayer of the Pharisee may never be ours; but that our prayer especially may be, God be merciful to us sinners. C.

[For the Christian Register.]

SKETCHES FROM LIFE, BY AN EXPERIENCED MINISTER.

Horatio, who was taught to regard the world more than God, interest more than religion, entered into the family state with one, who had been religiously educated, and deeply impressed with religious feelings and sentiments. She anticipated the pleasures and advantages of a religious family. But like too many pious females, who form connections not so much from choice and congeniality of sentiments, as from worldly motives and prospects, she was sadly disappointed. Avarice and infidelity gradually gained such influence over his heart, that he could neither be moved by conjugal nor parental entreaties so much as to acknowledge God in the common bounties, with which his table was daily crowned, nor to offer the evening and morning sacrifice, nor to give up his children to God, nor consent that his wife should offer them in baptism. Thus he reared up a large family in the midst of gospel light without exhibiting anything of the form or spirit of religion, to distinguish him from the lowest heathen. It is true he occasionally attended public worship on the sabbath, when anything special excited, or a fine day allured him to go to the house of God.

But the sabbath, like other days was filled up with worldly cares and conversation, and no salutary impression was carried from the sabbath into the week.

He reluctantly supported the institutions of learning and religion. And it was his ruling maxim; that if they must be supported, it should be done at the least possible expense. He was never known to aid in any scheme of public utility, nor to extend the hand of charity to the distressed, the poor and unfortunate. His children grew up in the same principles and habits. They were amiable, and possessed many good qualities, but were indifferent to religion and its public institutions. Some of them were dissipated and became early victims to the sentiments they had imbibed, and habits they had formed under the paternal roof. They trained up *their* children in the way *they* had been trained. Thus sprang a succession of irreligions generations from one common root, whose pernicious influences were beyond all calculation.

If you inquire as to the manner of Horatio's death, you will not be surprised to learn, that in his last sickness he could not be persuaded to believe that he was dangerous. His minister visited him and faithfully unfolded to him the terrible consequences of the worldly, irreligious life he had led. He heard him with sullen silence and turning from him, called to the nurse to give him some drink. He left him with feelings of grief and pity too big for utterance.

The next day he was notified to attend his funeral, and informed that he died a few hours after he left him with a little purse of gold in his hand, which he had called for in order to count it, and giving direction to his son about the management of his cattle. How exactly correspondent to the life was the death of Horatio. Worldliness blinds the mind to the dangers, frailties and uncertainties of life. It equally blinds it to the interesting truths of religion, and to the solemn realities of the future world. If our gospel be hidden from any, it is hidden to them that are lost, in whom the god of this world hath blinded the minds of them, who believe not.

Aware of the nature of a worldly, avaricious spirit to deaden and stupify the moral sensibility of the heart, and render it callous to all the finer feelings of nature and sympathies of religion, David describes the *wicked* as having no bands in their death, and as not exercised with the fears and doubts, incident to *good* men. So true is it, that he who would die the death of the righteous, must live his humble, holy and devout life. A.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 22, 1832.

ARRANGEMENTS FOR THE ENSUING YEAR.

The Publisher of the CHRISTIAN REGISTER is happy in being able to state to his patrons and friends, that agreeably to a wish for some time entertained, he has at length made arrangements for the editorial management of the paper, which, while they may be instrumental in extending its circulation, by enabling him to direct his principal attention to its *business concerns*, will,—he feels well assured,—by the editorial talent engaged, give to it a character much better adapted to the present wants and taste of the religious community, than an individual could give it under any circumstances, and especially, than his own impaired health and business-interruptions have enabled him to give it during the past year.

Though the REGISTER has probably, at present, a greater circulation than any other Unitarian publication among us, yet it commenced with a very limited patronage, and has required nearly eleven years of laborious and persevering effort, to raise the subscription list to its present state. Till recently the income of the paper has not allowed any considerable appropriations for editorial assistance; and the proprietor has been often compelled to devote to its business affairs the time which should have been given to its editorial interests. The present income of the paper does not, indeed, justify the appropriations made for the editorial care of it the ensuing year; but feeling assured of the readiness of the Unitarian community to second his efforts for giving greater efficiency and a wider circulation to the paper, the proprietor has concluded to devote his personal attention to its business interests, and has, at a large expense, engaged for the editorial department two gentlemen of distinguished talents, fine literary taste, and extensive acquirements both in theology and general literature. They will enter on their labors with the first number of the new year.

To enable the proprietor to meet the heavy expenses of this arrangement without embarrassment, his friends and present patrons, and the friends generally of the principles of Unitarian Christianity and religious liberty, are respectfully and earnestly solicited to aid him in giving a more extensive circulation to the paper. The influence and usefulness of a well-conducted weekly religious newspaper, no one probably will doubt. It answers most of the purposes of religious tracts; and by the frequency of publication and the ease and regularity of transmission, it serves to awaken and keep alive an interest in religious truth and a zeal for its diffusion, which probably could be produced by no other means, or which would falter and die under more desultory and less frequent publications.

A Prospectus of the next volume will be forwarded to each of our subscribers in this or the following paper; and whilst, in giving it circulation a great personal kindness will be done to the proprietor of the paper, they will be cannot but think, be promoting by the same act the interests of Christian truth and practical religion.

RELIGIOUS AND MORAL INTELLIGENCE.

Young Men's Bible Society of New York. This society have recently held their ninth anniversary. Between four and five hundred dollars were subscribed on the occasion. The following resolutions, among others, were adopted:

Resolved, That we believe the dissemination of the religion of the Bible among the population of this city, and our Western States, to be the purest and most efficient exertion of Christian patriotism.

Resolved, That this society regard with high hopes the benevolent enterprise of the coming age, the increasing interest in the distribution of the Bible, manifested by the Young Men of our country.

Dedication at Lowell. The South Congregational Church and Society in Lowell will dedicate their new Meetinghouse on Merrimack Street, on Tuesday next, 25th inst. The services will commence precisely at 11 o'clock.

Andover Theological Seminary. The Philadelphia papers state that Rev. Dr Skinner has finally accepted the appointment of Professor of Sacred Rhetoric at Andover.

Installation. Rev. Freegrace Reynolds, late of Wilmington, was recently installed at Leverett. Sermon by Rev. Thomas Snell, D. D. of North Brookfield.

Rev. Salmon Bennet, was installad as Colleague with Rev. Dr Wood, at Boscawen, N. H. Dec. 5 Sermon by Rev. Mr Barstow, of Keene.

Temperance House. The Public House in Bromfield Street, long known as the Indian Queen Tavern, has been recently rebuilt and greatly enlarged, and is now opened by Mr Preston Shephard, the former occupant. It affords accommodations, and will be conducted on principles which strongly recommend it to the patronage of the public. It is to be called the BROMFIELD HOUSE.

We have pleasure in publishing the following recommendation of some of our most respectable fellow-citizens.

We take the liberty to recommend this Establishment to the kindness and patronage of all our friends, because Mr Shephard has assured us that no distilled liquors will be sold in it. In addition to its central situation, we have good reason to believe that for neatness, accommodation, and substantial comfort, it will be all that can be desired by men of business, and strangers visiting our city. We confidently hope, and expect, that those interested in promoting the cause of Temperance will resort to this House, and give its Landlord their effectual countenance and support, as we with pleasure do, by making it known where we have influence.

Samuel Hubbard, John Tappan, Homes & Homer, Moses Grant, Proctor, Palmer & Felt, Trott & Bumstead, Lambert & Slade, Maynard & Noyes, Charles Scudder & Co. Waterston, Pray & Co. W. & S. Lawrence & Stone, Whitwell, Bond & Co. E. & W. B. Reynolds, Harrison Gray, Edwards & Stoddard, Joseph Tuckerman, Thomas Edmands, Charles Brown, Daniel Denny & Co. William Foster Otis.

☞ We have also the pleasure of informing our readers that Holland's Coffee House, Howard Street, is conducted on Temperance principles, and deserves equal patronage.

DOMESTIC INTELLIGENCE.

THE UNION.

The late proceedings of South Carolina have been regarded by our citizens with painful interest. The Proclamation of the President has greatly relieved the anxiety which was almost universally felt among us, and it has been deemed proper that there should be a public expression of the sentiments of our citizens on the subject. We quote from the Daily Advertiser the following account of the meeting.

MEETING AT FANEUIL HALL.

In compliance with the invitation addressed to the friends of the Union and of the Constitution of the United States, a large assembly, embracing a great proportion of our most respectable citizens, convened at Faneuil Hall on Monday, to take into consideration the proceedings of the Legislature and Convention of South Carolina and the late Proclamation of the President of the United States, and to express their sentiments thereon. The Hall was filled at an early hour, and the meeting was called to order by Mr. Otis. The Hon. Charles Wells, Mayor of the city, was chosen Chairman, and William Sturgis, and Thomas W. Ward, Esqrs. were chosen Secretaries.

The Chairman called the attention of the meeting to the objects for which it was convened, viz. to take into consideration the proceedings of the Legislature and Convention of South Carolina, and the Proclamation of the President, and requested that gentlemen who should address the meeting, would confine themselves strictly to that object.

Hon. THOMAS PERKINS observed, that with a view to bring the true subject of deliberation directly before the meeting, he would offer a series of resolutions which were intended for that purpose. He remarked that the resolutions had been carefully prepared, with a view of expressing only such sentiments as he trusted would meet the hearty concurrence of the assembly, and only such as appeared to him relevant to the occasion.—They were in fact intended only as a cordial response to the sentiments of the President's Proclamation, and a declaration of concurrence in some of the important political truths expressed in that document.

Col. P. then requested that one of the Secretaries would read the resolutions, and they were read by Mr. Sturgis, as follows:—

Resolved, That the members of this meeting have read with high satisfaction the recent Proclamation of the President of the United States.

Resolved, That in the present situation of public affairs, when the integrity of the Union and of the Constitution are seriously menaced, the issuing of such a proclamation is, in the judgment of this meeting, a wise, timely and patriotic act.

Resolved, That we recognize in this Proclamation, the unequivocal manifestation of a decision by the President, to uphold the government, and to maintain the regular and just authority of the laws, by the exercise of such constitutional and legal powers, as are, or may be, vested in the Executive for that purpose.

Resolved, That in our opinion, the Proclamation exhibits in a full, clear and forcible manner, the true principles on which the Constitution and Government of the United States rest; and on which alone they can be successfully maintained and administered, and contains a powerful and impressive appeal to the good sense and enlightened patriotism of the People. We hold these political truths, which we conceive to be expressed in the Proclamation, to be undeniable: that the Government of the United States was ordained and established by the People of the United States; that its leading object was to form *among them* a more perfect Union, and to create, for the common good of the whole, a more efficient government than had existed under the confederation; that the Government of the United States extends, though with limited and special powers, over the people of all the States; and that to the full extent of these powers the people of the United States are one people, that the Government of the United States is a GOVERNMENT, and not a league; that it owes duties to individuals; and on the other hand, that individuals owe respect and obedience to its laws; that the Constitution itself declares what overt acts shall be considered *treason* against the United States, and thereby affirming the sovereignty of the United States and the allegiance due to its Government by the People;—that the Government of the United States, not being a league or confederacy between States, but a Constitutional Government, operating directly upon individuals, and rightfully claiming their obedience, no State has power to withdraw the allegiance of the People from that Government, or to sanction disobedience to its laws; that the Constitution contemplates no such possibility as the secession of a State, or the people of a State, from the Union; that it establishes a government, which the people may at all times alter and amend at their pleasure, but which is designed to be perpetual without limitation of time, and with no such self-destroying principle as a right reserved to any portion of the people to withdraw their allegiance from it at their own will: that secession is, in its very nature, destructive of the Constitution; that it is revolutionary; an act done, if done at all, not under the Constitution, but in defiance of it, and only to be justified by causes, which would justify revolutions in other cases.

That there is no power reserved to a State so preposterous as that of annulling a law of Congress, thereby subjecting the will of the whole people to be controled by that of a part; nor of deciding the question, between the government of the United States and those who are subject to its laws whether such laws be constitutional:

That the Constitution also declares, that the Judicial power of the United States shall extend to all cases arising under the Constitution and acts of Congress; and that the Judiciary Act, coeval with the Government, has prescribed a proceeding by which all such Constitutional questions are to be finally decided by that Judiciary; and according to which such questions have been so finally decided throughout the whole history of the Government. These truths so essential to the preservation of the Government, and of its just powers, appear to us incapable of contradiction.

Resolved, That the Ordinance passed by the late Convention of South Carolina, purporting to annul acts of Congress, on the assumed ground that they are unauthorized by the Constitution of the United States, is an assumption of Power, which is truly described in the President's Proclamation, as being "incompatible with the existence of the Union, contradicted expressly by the letter of the Constitution, unauthorized by its spirit, inconsistent with every principle on which it was founded, and destructive of the great object for which it was formed."

Resolved, That the said Ordinance, in declaring that no appeal shall be allowed from a State Court, to the Supreme Court of the United States, nor the copy of any record permitted or allowed for that purpose, and that persons claiming such appeal shall be punished, commands direct disobedience and resistance to an act of Congress of more than forty years standing and operation, and the constitutionality of which has never been called in question.

Resolved, That we are constrained to consider these proceedings of South Carolina, as being disloyal to the Constitution, and decidedly revolutionary; that we have seen with infinite pain a majority of the people of so respectable a State led into the adoption of such false opinions and such unlawful courses; a State which has always possessed, does now possess, and we hope will long continue to possess her full share of influence in the public Councils, to whose complaints the National Legislature is always ready to listen as to those of other States; and which we hope and believe, will always find in the assembled Representatives of the whole country, a spirit of justice and conciliation; and we would fain cherish the hope, that their own sober reflections, the disapprobation of the people of other States, and the solemn and affectionate warning of the President, may yet recal the people of that State to a sense of duty and patriotism, and thereby prevent occurrences which would fill every true American bosom with the deepest mortification and grief. We trust in a Gracious Providence yet to save our beloved country from the disgrace and the horrors of a civil war.

Resolved, That acting upon the principles now by him so solemnly and forcibly declared, we will cordially support the President of the United States, in every constitutional measure necessary for the execution of the laws and for maintaining the integrity of the Union; that we still fervently pray the Divine goodness to avert the necessity of resorting to force; but that, in our judgment, it is a matter of absolute duty, on the part of the President of the United States, if forcible resistance be made to the laws, to see, nevertheless, that the laws be duly executed; that in this great and sacred cause, laying aside all personal preferences, we will act cheerfully and devotedly under the guidance of the constituted authorities of the government; that we will go *for* the country, and *with* the country, against disunion, disorganization and nullification; and that whoever is commissioned by the people to bear up the standard of the Union, we shall be ready to rally in the cause of the Constitution under that banner, which led our fathers, through years of suffering and of blood to independence and glory, and which has commanded for us their posterity the respect of the world.

After the reading of the Resolutions the meeting was addressed successively by Franklin Dexter, Esq. Hon. Daniel Webster, Hon. Harrison Gray Otis, and Hon. J. T. Austin. The speeches were powerful and eloquent, and breathed the true spirit of patriotism, at the same time that they were in a tone of forbearance and kindness towards our erring brethren of the South. We regret that our limits forbid our giving the speeches entire, as published in the Advertiser. We have room only for one, and have selected the remarks of Mr Webster, as follows:—

Mr. CHAIRMAN—Having been detained at home a few days after the meeting of Congress, by the necessity of attending to some private affairs, I have been induced to delay my departure, for another day, that I might be present at this meeting of my fellow citizens. When I look around me on the members, who fill these galleries and crowd this hall, I thank Almighty God, that I may still address them as citizens of the United States. The same Almighty power only knows, whether, when we meet again, it will not be as citizens of Massachusetts only. The present is a moment full of interest. Events are on the wing, and are already near us, which must produce the most important effects, one way or the other, on the permanency of the Constitution of the United States. I regard the issuing of this Proclamation by the President as a highly important occurrence.—The actual condition of the country, in my opinion,—an opinion heretofore expressed,—called loudly on the President to make public his determination to rebuke the spirit of disaffection, to maintain the peace of the country, and the integrity of the Union, and to call on all patriotic citizens to discountenance all such proceedings as threatened to destroy the one or disturb the other.

Mr. Chairman, the general principles of the Proclamation are such as I entirely approve. I esteem them to be the true principles of the Constitution. It must now be apparent to every man, that this doctrine of nullification means resistance to the laws, by force. It is but another name for civil war. The authors of the South Carolina Ordinance cannot regard it as a peaceable measure; they act as if they understood it as being what it really is, a measure leading to hostilities. They know it must bring on a contest, and, accordingly, they have endeavoured to prepare for that contest, by putting in a state of readiness the whole military power of the State. Every man must see, that they rely, not on any constitutional or legal effect of the Ordinance itself, but on the military power, which they may be able to bring to maintain them in their resistance to the laws.

Mr. Chairman, I hope I may stand acquitted before my country of any negligence, in failing to give the true character of this doctrine of nullification, when it was first advanced, in an imposing form, in the Halls of Congress. What it then appeared to me to be, in its very nature, it now proves itself, in this, the first attempt to put it in practice. It is resistance to law, by force; it is disunion by force; it is secession, by force. *It is civil War.*

The President has declared, that in meeting the exigencies of this crisis, it is his determination to execute the laws, to preserve the Union, by all constitutional means; to arrest, if possible, by moderate, but fair measures, the necessity of a recourse to force; and so to conduct, that the curse impending on the shedding of fraternal blood, shall not be called down, by any offensive act, on the part of the United States. In all this, I most cordially concur. To execute the laws, by lawful means, to uphold the Constitution by the joint exercise of the powers conferred by itself, to be moderate, forbearing, slow to recur to ultimate measures, to admonish such as are misled to return to their duty, to keep the Government always in the right, and to place those who oppose it clearly in the wrong, and to hold out with unshaken firmness, in maintaining the Union, and causing the laws to be duly executed;—these, Sir, in my opinion, comprise the substance of the duty which the occasion devolves upon the Chief Magistrate of the nation.

Mr. Chairman—I think I can say nothing more satisfactory to this meeting, or to the people of this Commonwealth, than that, in this way, of meeting the crisis, I shall give the President my entire and cordial support. Sir, we are truly in a crisis of the utmost magnitude, and the most imminent peril. The Union of the States is in danger. It is threatened by the immediate application of military force. Let us not, Sir, deceive ourselves by the imagination that the Union may subsist, though one State secede from it. No, Sir. If the Government, on this first trial, shall be found not able to keep all the States in their proper places, from that moment the whole Union is virtually dissolved. Whatever link be struck from this golden chain, breaks the whole. Our only alternative is, to preserve the Union, one, and entire, as it now is, or else to break up, and to return to the condition of separate States; with the unpromising chances of forming, hereafter, new, partial, sectional, rival, perhaps hostile governments; thus bidding adieu, forever, not only to the glorious *idea*, but to the glorious *reality*, of THE UNITED STATES OF AMERICA.

Mr. Chairman, in this alternative, my choice is made. I am for the Union, as it is. I am content with no government less than that which embraces the whole Four and Twenty States. I am for the constitution, as it is, a Constitution, under which these Four and Twenty States have risen to a height of prosperity, unexampled, altogether unexampled, in the history of mankind. I shall support the President in maintaining this Union, and this Constitution; and the cause shall not fail for want of any aid, any effort, or any zealous co-operation of mine. In the spirit of the Resolutions, now before the meeting, I say, when the Standard of the Union is raised, and waves over my head—the standard which Washington planted on the ramparts of the Constitution,—God forbid, that I should inquire whom the people have commissioned to unfurl it and bear it up; I only ask in what manner, as an humble individual, I can best discharge my duty in defending it.

When Mr Austin had concluded his remarks, the Resolutions were adopted by a unanimous vote.—Charles P. Curtis, Esq. then submitted a resolution, which was unanimously adopted, that a copy of the proceedings of the meeting, signed by the Chairman and Secretaries, be transmitted to the President of the United States.

TWENTY SECOND CONGRESS—SECOND SESSION.

In the Senate, on Tuesday, 11th inst. Rev Constantius Pise was elected Chaplain, he having 24 of 40 votes. A bill for granting indemnity for French spoliations prior to 1800 was referred to a select committee of five.

In the House of Representatives, on Tuesday, a report was made in regard to the situation of the Bank of the United States. The report was of a favorable character.

In the Senate, on Wednesday, Mr Clay introduced a bill in regard to the proceeds of the sale of public lands. A bill also passed to a second reading to provide for the final settlement of the claims of the several states for interest on advances made during the late war.

In the House, a resolution was agreed to, to call for the correspondence with the President of the United States Bank, on the subject of the 3 per cent. stocks. Rev. William Hammett, of Virginia, was elected Chaplain by 108 votes out of 179. Some debate arose about the assignment of the part of the President's Message, but the House adjourned before any question was taken.

In the Senate, on Thursday, resolutions were submitted in regard to the Public Lands, and to the reduction of duties levied on imposts. The bill in regard to the settlement of State claims was referred to the Committee on the Judiciary. After some time spent in executive session, the Senate adjourned to Monday, 17th inst.

In the House, on Thursday, various resolutions were adopted disposing of the different subjects of the President's Message. Part of a correspondence relating to the U. S. Bank, was laid before the House.

Emigration. The West and South-West counties of Germany have lost the present year, by emigration to America, 30,000 inhabitants, and it was calculated that they would lose the ensuing spring 20,000.

South Carolina. The following passages from the Palladium of Tuesday, furnish the best news we are able to give of the state of feeling in the Legislature of South Carolina, up to the 8th inst.

Letters from Columbia, of Dec. 7, give sketches of the proceedings of the Legislature, which is busily engaged in maturing the bills for enforcing the Nullifying Ordinance of the Convention. Various amendments have been proposed, increasing, in a two fold degree, the pains and penalties of the bills.

On the 8th, the Military Committee reported a Bill to protect and secure the Citadel and Magazine of Charleston.

A message was received from the Governor on the 8th. Its chief object is to recommend that the Legislature "urge upon the United States Government" a general Convention of the States. This done, he says, they will have performed all that the most conciliating and moderate spirit can wish.

A letter from Columbia of the 8th, announces the second reading of a bill "to suspend the election of members of Congress from that State, and to prescribe the time of holding the next election."

The bill for the security and protection of the State of South Carolina, with the strong amendments noted above, as having been proposed on the 7th, passed the House of Representatives on the 8th, by a vote of 83 to 22, and was sent to the Senate for concurrence.

The following passage gives a different impression of the state of feeling on the subject, among the inhabitants of South Carolina generally.

An address to the citizens of Charleston, published in the Courier of the 11th, says the people "are in all parts of the State revolting against the high handed and tyrannical measures of the revolutionists; they say they have been deceived, woefully deceived, and will be so no longer. They are joining the Union ranks every where, and will speedily put down our would be masters."

The President's Proclamation. We give a few extracts from Southern papers, by which our readers may learn the sentiments respecting the proceedings of South Carolina.

The following remarks respecting the President's late Proclamation are from Mr Walsh's National Gazette.

The Proclamation of the President, which we lay before our readers, is a state paper of the deepest interest and most important aspect. * * * The production is cogent and instructive on the whole, eloquent and persuasive in parts, and replete with sound and seasonable doctrine. We rejoice that the Nullifiers are met by the Executive, with this spirit, tone, and political creed. The absurdity, sophistry, and culpableness of the whole *Ordinance* are not exaggerated. Those passages which refute the claim, for any State, of a right to *secede* from the Union, are calculated to be particularly useful, because that claim is specious in itself, and has been adduced or defended by leading members of the Union party in South Carolina, and loyal, able politicians elsewhere.

The Baltimore Chronicle of Dec. 12th, speaks thus of the Proclamation.

The President's Proclamation is a clear and overpowering refutation of the doctrine of Nullification as set forth in the South Carolina Ordinance. It is moderate, dignified, and firm. We give to this document our cordial approbation. Its arguments are irresistible; its appeals patriotic; its tone such as becomes the Executive of an independent people.

We are sorry to learn that the Richmond (Virginia) Whig is clamorous against the doctrines of the President's Proclamation. It speaks of the Union as a "consolidated empire"—of "our masters at Washington [masters of our own election, and who must go and come at our bidding surely] of the states being reduced to the condition of "Turkish provinces," &c.

On the other hand the Richmond Enquirer almost entirely approves the Proclamation. We quote the following reference to it.

The patriotism which breathes in this production is entitled to our gratitude. The ability with which it is composed; the powerful appeals which it makes to the people of South Carolina and of the Union, are calculated to make a deep impression on every reader. To every argument which it urges against the doctrine of South Carolina Nullification, we cordially subscribe. We regard the whole South Carolina doctrine as a mischievous and absurd heresy—a seeking to place a State *in* the Union and *out* of it *at the same time*—as cancelling the laws of a government which it professes at the same time to respect.

It is hoped that these appeals of the President to the good sense and patriotic feelings of the citizens of South Carolina, will not be altogether unavailing. We cordially agree with so much of this Proclamation, therefore, as embraces these several points, with great pleasure.

Virginia. On the 13th inst. a message was communicated by the Governor of Virginia to the Legislature of that State accompanied by a copy of the Ordinance of the South Carolina Convention. In his message, Gov. Floyd remarks that all the complaints and entreaties of South Carolina have been disregarded by Congress, "which, from being the deputies or agents of the States, aspire to control their principals." The genius of our institutions, he observes, is wholly adverse to the employment of force by the General Government against a state situated as South Carolina is at present, because no State has any security for her existence as a sovereign, if difference of opinion should be punished by the sword as treason. Under these circumstances, the only proper remedy is, in his judgment, an amicable reference to the great tribunal which formed and adopted the Constitution. He concludes by recommending the subject to the early and attentive consideration of the Legislature.

Return of Mr Baylies. Mr Baylies, late Charge d' Affaires of the United States at Buenos Ayres, and Mr Slocum, Consul at the same place, arrived at Baltimore, on the 14th inst. The Baltimore American says,

We are not able to learn the particulars of the correspondence between Mr Baylies and the government of Buenos Ayres, but understand that the pretensions of the latter were of such a nature that they could not be submitted to without the sacrifice of important national interests. We farther learn that the official correspondence, and documents connected therewith, have, before this, reached Washington, and we presume, will be given to the public in due time.

United States Branch Bank, Boston. Wm. Appleton, Esq. was on Wednesday elected President of the Office of the Bank of the United States, in place of Gardiner Greene, Esq. resigned. The following gentlemen have been elected Directors of this Office for the ensuing year; Wm. Appleton, R D. Shepherd, D. P. Parker, John Borland, Geo. Blake, Eben'r Chadwick, Abbot Lawrence, R. D. Tucker, R. S. Rogers, David Sears, Geo. Hallet, and J. W. Paige.

The Secretary of the Treasury, (we use the words of the Boston Courier,) transmitted to the House of Representatives a letter from the Agent appointed by him to investigate the condition of the United States Bank and its Branches. The letter enclosed a number of documents, which have not yet been printed. One of these documents, the Agent states, "shows in a manner which cannot be misunderstood, the liabilities of the Bank to the public, and the assets of the Bank to satisfy them. The former amount to $37.296.955 20, and the fund to meet them $79.593.-870 97; showing an excess of $42,291,620 72, to meet any demands on the institution, as also its liabilities must be first paid in case of its insolvency or dissolution, before the stockholders can receive any part of their subscription. Thus far, (says the Agent,) I consider my report as complying with that part of your letter directing the investigation, 'so as to ascertain the security of the public money and the solvency of the Bank,' neither of which can, in my opinion, admit of doubt."

Meeting in New York. The Daily Advertiser says,—"A great meeting of the friends of the administration in the city of New York, was held on Saturday evening the 15th inst. to respond to the sentiments expressed in the Proclamation of the President. Resolutions to that effect were passed, and a committee of twenty gentlemen of different political sentiments were appointed, with power to call a general meeting of the citizens."

Philadelphia and Germantown Railroad. The Philadelphia Chronicle gives the following account of the conveniences of travelling on the Railroad.

The Philadelphia, Germantown, and Norristown Railroad company, placed their locomotive, (built by Mr Baldwin of this city,) of which we lately gave an account, permanently on the road yesterday. The engine was withdrawn from the road, a few weeks since, in consequence of an injury accidentally done to an inconsiderable part of its machinery, but which cannot occur again. It is now believed to be in perfect order. During the present week, experiments the most satisfactory have been made, testing its power, and the most admirable arrangement of its machinery. The time in which the train of passenger cars is drawn between this city and Germantown (near 7 miles,) is not permitted by the company's regulations for the present, to be less than from 16 to 22 minutes. Yesterday the engine and tender, detached from the train, was driven over a single mile as follows:—

1st time,	1 minute,	25 seconds.
2d "	1 "	10 "
4d "	1 "	3 "

Which last is the rate of something more than 57 miles to the hour.

Bituminous coal has been found to answer exceedingly well for fuel, except that it is better calculated for a road of greater length, where a steady fire for a considerable space of time is required to be kept up. One of the chief merits of this engine is understood to be the simplicity of the working gear. The most that can be done in mechanics in these days, seems to consist in simplifying the machinery so as to afford a greater increase of power, which object has been kept in view in the construction of this engine. The engineer who works this machine, is an experienced hand, having been engaged in England, in the superintendence of locomotives, for several years.

Our citizens will, no doubt, take opportunities to view and enjoy this interesting mode of travel. A more gratifying spectacle can scarcely be imagined, than one of these compact and graceful structures, with its long train of coaches, speeding like the wind, past hill and valley, with perfect regularity, and under absolute command.

Railroad between New York and Philadelphia. The New York Mercantile Advertiser announces, (says the Daily Advertiser,) that the traveling was to commence on Monday last on the whole line of the Railroad from South Amboy to Bordentown. The length of this part of the Camden and Amboy Railroad is twentysix and a half miles. The rest of the distance between New York and Philadelphia is navigable by steamboats at all seasons, except when the Delaware is closed by ice, and the route by way of the Railroad, is the shortest between the two cities. The completion of this part of the Railroad will therefore materially facilitate the intercourse between us and the South.

Steam Car. Mr Benjamin Phillips, Architect, of Philadelphia, proposes to construct a Steam Car to travel on rivers, at a speed of 20 to 25 miles per hour, to carry one hundred passengers, to draw 15 inches water, to be only one third the weight of any other ordinary steamboat of the same dimensions now afloat; of far superior strength and safety, constructed on entirely new principles; the whole materials, except the engine and boiler, not to cost above $15,000, completely furnished and ready for operation on the first day of May next.

Cape de Verd Sufferers. The followlowing is from a Card published by the Portuguese citizens, resident in New York, to express their gratitude to the citizens of the United States, who have contributed to the succour of the distressed.

When distress appeals to our feelings it is ever a satisfaction to know that our gifts are worthily bestowed. This pleasure is secured to the donors in this instance. The liberality of the American people will relieve suffering humanity, and perhaps save from starvation some of the best and most estimable men of Portugal, transported to those Islands by the Usurper of the Crown of their Constitutional Queen, as if it were a crime to be patiotic and liberal minded.

Loss of Ship Pennsylvania. Ship Pennsylvania, Patterson, from Havre, for Charleston, with wine, porcelain, fruit, &c. struck on Cape Romain Shoal, Sunday morning 2d inst. The masts were cut away, and she soon after bilged and filled. The captain and six cabin passengers were landed same day, at the light house. The remainder of the crew and steerage passengers, 97 in number, continued on board till Monday morning, when they were enabled to leave the ship by extraordinary exertions, in a small boat, six at a time, and by taking them off the bowsprit, the sea all the time running mountains high, and continually breaking over them. A lady, 65 years of age, perished on board, from fatigue and exposure; the crew and passengers lost every thing they had on board, and the ship and cargo will be totally lost. A subscription for the sufferers has been opened at Charleston.

Treaty with the Cherokees. The Georgia Courier relates the following anecdote, and declares it literally true.

Recently as some gentlemen were carelessly wending their way towards the Penitentiary in Milledgeville, they were accosted by a tall fine looking Indian, in his blunt way, "Where is the Penitentiary?" They showed him. "How shall I get in there?" They told him they were going there, and he could pass with them. As they were going on, one of the company said to him, "Well, I suppose you Cherokees are now ready to make a treaty?" "What's the use?" said the Indian, in the same blunt manner, and without manifesting the slightest feeling,—"*What's the use! You keep none.*"

FOREIGN INTELLIGENCE.

FROM EUROPE.

By London papers of Oct. 3d, we learn that it has been definitively arranged between the allied powers, Prussia included, that provided the citadel of Antwerp was not evacuated by the 2d November, that the combined British and French fleets should blockade the Dutch ports; and if Antwerp were not evacuated on the 12th, the French troops should immediately enter Belgium.

Sir Walter Scott. Our readers will be gratified to learn, that the whole of Sir Walter Scott's debts have been paid. The creditors met in Edinburgh on the 29th October, when the remaining sum of £55,000, was settled, in the following manner—£22,000 life insurance, £11,000 cash in hand for works recently sold, and £20,000, paid on the part of the family. Thus, says an English paper, in the period of six short years, this enormous sum has been actually produced by the workings of one man's unassisted intellectual powers! a fact in the history of literature of which there is no example in past times, and probably never will be again. [The subject of raising a splendid monument to his memory was to be brought before Parliament.]

Spain. Gibraltar papers of Nov. 8th have been received. The following account of the state of things in Spain, is from the Palladium of Tuesday.

The Queen of Spain, since the reins of Government have been placed in her hands, has issued several very popular decrees. She proposes to reinstate the celebrated supreme tribunal, the "Council of Castile," and has denounced the severest penalties against all courts of justice that are not diligent, impartial and upright, in the performance of their functions. She has recalled to their homes all who have emigrated or been banished on political grounds, restored them to the possession of their property and the exercise of their professions, prohibited all prosecutions for political offences committed previous to the 15th October, directed all persons imprisoned for such offences to be set at liberty, quashed all unexecuted sentences, and enjoined all political offences to be buried in eternal oblivion. The only persons excepted from the amnesty are those who voted for the King's deposition in Seville, or headed an armed force against his sovereign power.

The following additional paragraphs relating to Spain will be read with interest.

Extract of a letter, of the 24th ult. from Madrid:—"The effects of the amnesty have already become apparent. All the political prisoners have been set at liberty, and Brigas himself, who was so deeply implicated in the conspiracy of autumn 1830, was able to sleep quietly in his own bed on the evening of the publication of the decree. The new Minister of Finances has insured the regular collection of the revenue for 12 months to come. In order to execute the measures he has adopted, it is his intention to unite in his office the different branches, such as the Customs, the *Postos*, the Roads, the Post Office, the Canals, etc. which are at present separated from it.

"We are assured that the independence of the colonies is about to be acknowledged, stipulating for certain pecuniary indemnities from the new republics, the payment of which is to be guaranteed by France and England. It is in contemplation to grant indemnities to the purchasers of national property, and, it is said, that the decree for this purpose is ready to appear."

The Bishop of Leon has been deposed, as well as M. Varela, Commissary General of the Bulls of the Saint Orvehade. A deficit of 49,000,000 of rials or about £490,000 has been discovered, and which had been transmitted to Don Miguel. It is thought that he will be banished. The Queen has manifested a disposition to sell the property of the Tribunal of the Inquisition.

Paris papers of Nov. 3d have been received at New York. We give the following extracts, as furnished by the New York Courier and Enquirer.

An immense avalanche fell in the month of August, from Mount Caucasus, and blocked up the passage which leads from Russia to Georgia. Another road has since been made to restore communication between the two countries.

According to the latest accounts from Tripoli, the Pacha, who continues shut up in the town, cannot hope to hold out long against the Bedouins, who besiege him, and who have established a custom-house in the very harbor.

Letters from Alexandria announce that the Egyptian forces have made themselves masters of Marash, Merdin, Caisena, Adana and Tarsus, and are marching upon Satalia. An English frigate has sailed from Alexandria for Constantinople, with Envoys from the Pacha charged to treat with the Sultan.

According to private letters, of the 27th ult. from Amsterdam, the dykes have been pierced, and the inundation extends beyond Bergen-op Zoom. Flushing is in the same state of defence as in 1809.

The Dutch papers of the 28th ult. state that the Prince of Orange, who left Bergen-op-Zoom for the Scheldt on the preceding Monday, visited the fleet and Citadel of Antwerp, and reviewed the troops, and passed through Breda on Tuesday on his return to head quarters.

MARRIAGES.

In this city, Mr John Burrill to Miss Mary Ann Bayley; Mr John Bowen to Miss Sarah N. Fairbanks; Mr Benj. Burchsted to Mis Harriet Ames: Mr John G. Bancroft to Miss Wealthy White; Mr John Campbell to Miss Frances R. Warrall; Mr John T. Wheelwright, of this city, to Miss Martha N. Field, of Brighton; Capt. James Simpson, of Belfast, Me. to Miss Mary K. Smith; Mr David N. Badger to Miss Mary Ann Lewis; Mr John W Price to Miss Ann Burns.

By Rev. Dr Lowell, Mr William Tufts to Miss Eliza Herbert Mansfield, of Salem.

By Rev Mr Ripley, on Sunday evening last, Capt. Henry Martyn to Miss Mary Ann Trescott.

By Rev. Mr Parkman, on Sunday evening, Mr Isaac Hall to Miss Elizabeth Margaret Cushing; on Thursday evening, Mr Bowen Harrington to Miss Elizabeth Ward.

By Rev. Mr Young, Mr George Ayer to Miss Catharine Powers.

In Chelsea, 29th ult. Mr James Dunlap to Miss Mary L. Fuller.

In Cambridge, on Sunday evening last, by Rev Mr Newell, Mr John W. Mulliken, of Charlestown, to Miss Sarah J. Hunt, of Cambridge.

In Dorchester, by Rev. Dr Harris, Mr Edward Pierce to Miss Eliza Ann, only daughter of the late Mr James Howe.

In Salem, on Wednesday evening, by the Rev. Mr Brazer, George H. Devereux, Esq to Miss Charlotte Forrester, daughter of John Forrester, Esq.

In Marblehead, on Sunday evening, by Rev. Mr Bartlett, Mr Peter Dixey, jr. Publisher of the Gazette, to Miss Harriet Bessom.

In Scituate, on the 11th inst by Rev Mr Sewall, Capt. Eaton Vinal to Miss Maria Jenkins.

In Duxbury, Capt. Benjamin Alden to Miss Martha C. Sampson; Capt. Thomas Soule, 2d, to Miss Deborah D. Sampson.

In New Bedford, Mr Elbridge S. Clark to Miss Betsey Walker; Mr John Wrightington to Miss Elizabeth B. Robbins.

In Barre, Rev. Abiel Fisher, of Webster, to Miss Susannah C. Foster.

In Wiscasset, Me. Capt Nath. Crosby, of Brewster, Mass. to Miss Mary Lincoln.

DEATHS.

In this city, Mrs Priscilla Hollis, aged 63: Capt. Frederick Conckling, of the U. S. Army, and formerly of Marblehead, 45; Mrs Charlotte Elizabeth, wife of Mr John Brazer Glover, 27; Miss Eliza R. C. Lord, 16; Mr Loren Ide, 21, formerly of St Johnsbury, Vt.

On Monday evening last, of rheumatic fever, John Brazer Davis, Esq. Counsellor at Law, and for a number of years Editor of the Boston Patriot and Chronicle, in the 34th year of his age.

On Wednesday last, Gardiner Greene, Esq. aged 79, late President of the United States Branch Bank. The funeral will take place from his late residence this afternoon at 3 o'clock.

In Charlestown, on Wednesday, Mr John Allen, aged 34; Mr Daniel Caldwell 63; Mr Joshua Littlefield; Mrs Lucretia, wife of Mr Henry Saunderson, 33.

In Brookline, Miss Martha H. daughter of Henry Sewall, Esq

In Dorchester, on Tuesday evening last, very suddenly, Mrs Hannah Mellish, widow of the late Mr John Mellish, aged 70.

In Milton, of consumption Mrs Mary A. wife of Mr Ebenezer G. Tucker, aged 27.

In Weston, Mr Gregory Clark, aged 73, a soldier of the revolution.

In Hingham, Mrs Tirzah P. Leavitt, wife of Mr Martin Leavitt, aged 33; on Wednesday last, Mrs Sarah, relict of the late Mr Jacob Beal, 86.

In Cohasset, 11th inst. Mr Jerome Cushing, aged 80.

In Scituate, Mrs Elizabeth Nichols, aged 84.

In Lynn, Mrs Hannah Judson, aged 95; Mr Stephen Smith, 83; Widow Ann B. Jenny, 36.

In Billerica, Capt. Simeon Smith, formerly of Weston, aged 88.

In Lincoln, Mr Amos P. Baker, aged 33, late Instructer of one of the Public Schools in Charlestown; Mr Samuel Parks, 83.

In Bangor, Me. Mrs Ann, wife of Gen. Mark Trafton, Postmaster, and daughter of the late John Bright, Esq of Groton, Mass.

In New York, on Monday, of apoplexy, Robert C. Sands, one of the Editors of the N. Y. Commercial Advertiser.

In New Orleans, Mr Edward J. son of Samuel H. Hewes, Esq of this city, aged 19.

At Fort Armstrong, Illinois, on the 26th Oct. Major Thomas J. Beall, of the U. S. Army.

NEW BOOKS,
FOR
CHRISTMAS AND NEW YEARS PRESENTS.

Just published by L. C. BOWLES, No. 362 Washington Street,

Woman; in her Social and Domestic Character. By MRS JOHN SANDFORD.

Extract from the Preface to the American Edition.

"The freedom from extravagance, the practical wisdom, the religious sentiment, and the elegance of style which mark its pages recommend it to perusal. That elegance has sometimes been sought at the expense of simplicity, or that many important topics are passed in silence, need not prevent its affording pleasure and instruction. Let American 'woman' cultivate the refinement of mind and manners which is here portrayed, and she will augment her happiness and usefulness."

Stories about Boston, and its neighborhood; with numerous engravings. By ROBBIN CARVER.

Among the cuts are a 'View of Boston,' 'Governor Winthrop and the Indians,' 'Samoset and the Pilgrims,' 'Fifth of March Massacre,' 'Liberty Tree.' 'A Man in the Stocks,' 'Trinity Church,' 'Tremont House,' with many others. It contains a connected account of the City, with numerous revolutionary adventures and anecdotes of Winthrop, Sir William Phips, James Otis, Hancock, Samuel Adams, &c. &c. It has been the aim of the writer to combine, as much as possible, instruction with amusement, and to relate such events as must always be interesting to American children.

Little Songs, for little Boys and Girls. By the Author of the "Well-Spent Hour," &c.

"It has been my object in writing this book to endeavor to catch something of that good humored pleasantry, that musical nonsense which makes 'Mother Goose' so attractive to children of all ages. I have attempted to imitate the beauties, and, what is a far easier thing, to avoid the defects of 'Mother Goose's Melodies.'

"The little folks must decide whether the book is entertaining; the parents must judge whether it is unobjectionable. To parents in general, that all responsible part of the community, this very humble offering is dedicated; but to those more especially whose good taste, just views, and encouraging words have aided and cheered me in my undertaking, I present my little volume; with the earnest hope that it will receive their approbation. If the children love to lisp my rhymes, while the parents find no fault in them, I ask no higher praise. E. L. F.

"Cambridge, Nov. 1st, 1832."

—IN PRESS—

Biography of Rev. J. S. Buckminster, S. C. Thacher, and J. E. Abbot, with a likeness of each, designed for Young Persons.

"This little work is designed for the use of Sunday Schools and Juvenile Libraries. It is compiled from the Memoirs prefixed to the Sermons of Buckminster, Thacher and Abbot, and it is hoped will be found as interesting to young persons as the originals have been to the community in general. Such examples of youthful piety and manly excellence cannot be presented too early to the opening mind. They are here set forth in a form intended for the instruction of the young; and that no one will peruse this volume without receiving pleasure and improvement is the earnest wish of THE COMPILER.

"Boston, December, 1832."

The Cousins Journey, or Sketches of American Scenery.

"The following work, the production of an American lady, seems well adapted to give pleasure to the readers for whom it was intended, and to convey to them information respecting a part of our country comparatively little known. It should be understood that its descriptions are all conformed to reality, being taken from the letters of an intelligent traveller, pursuing the route pointed out in the work. It thus forms an authentic little book of travels for the young, of which the accounts are adapted to their comprehension and related in such a manner, as to excite their interest.

"Cambridge, Dec. 1st, 1832. A. N."

Weal and Woe in Garveloch; being No. VI. of 'Illustrations of Political Economy. By H. MARTINEAU.

"Here are scenes for the picturesque pen of Miss M.: they are painted with a power and a quiet self-possession not exceeded in any of her former works. At this moment, no person is doing more good in England than this lady. perhaps no other female ever occupied the same proud position of a national instructress, on the topics of the country's most essential interests."—*Spectator.*

Also, for sale as above,—*Flowers of Fable,* with 24 engravings.

Child's Own Book, with 250 engravings.
Bible Illustrations.
Leading Strings to Knowledge.
Tales from Shakspeare, for Children.
Poetry for Children.
Anecdotes of Dogs. Ladder to Learning.

Together with a great variety of other new and interesting Books for Children; *Dissected Maps, &c.* The *Annuals* for 1833. Dec. 22.

THE LADIES' MAGAZINE AND LITERARY GAZETTE, Edited by MRS SARAH J. HALE. No. 12, Vol. V. Just published by MARSH, CAPEN & LYON, No. 133 Washington Street.

CONTENTS.

Original Miscellany.

A Peep through Time's Telescope—Thoughts—The Common Place Book of an Octogenarian, No 3—Maria Augusta Fuller—Mount Vernon School—Death's Triumphs for 1832—The Twin Sisters—Doctor Spurzheim—William Cowper Lincoln.

Original Poetry.

Time's Last Visit—The Three Painters—Christmas Hymn.

Literary Notices.

Cheering Views of Man and Providence—Library of Entertaining Knowledge—Bible Illustrations—To Correspondents—To Publishers and Authors.

Dec. 15.

LECTURES
BEFORE THE SUNDAY SCHOOL SOCIETY.

A Course of Lectures on subjects relating to Sunday School instruction, will be commenced on Sunday evening, the 23d instant, (unavoidably postponed from the 16th inst.,) at 7 o'clock, in *Chauncy Hall,* Chauncy Place.

The Lectures will be free to the Teachers of all the Sunday Schools, connected with the above named Society.

The First Lecture by Rev. Professor PALFREY.

J. TUCKERMAN, J. F. FLAGG, L. G. PRAY, } *Committee of Arrangements.*

Boston, Dec. 8th, 1832.

LOST.

Lost, on *Thursday evening,* between the Temple in Tremont Street, and High Street, a *Locket,* marked OLIVE R. DEANE. The finder will confer a favor by leaving it at the *Office of the Christian Register.*

Dec. 15.

LIBERAL PREACHER,
For DECEMBER, 1832.

THIS day published at the *Christian Register Office,* No. 3 School Street, "The LIBERAL PREACHER, for December, 1832.—New Series, Vol. II. No. 12, Containing a Sermon by Rev. WILLIAM H. FURNESS, of Philadelphia. *Subject,*—"Prayer;" from Job xxi. 15. Dec. 6.

TOMB FOR SALE,

A new Tomb, under one of the churches in this city, for sale, at a reasonable price. Inquire at this Office.

Boston, Nov. 1832.

EFFICACY OF PRAYER.

For sale at this Office, an "Essay on the Efficacy of Prayer," first published in the Unitarian Advocate.

Dec. 15.

SELECTED POETRY.

[The following lines are from the "Rectory of Valehead," referred to in the last Register.]

THE STORM.

Oft on this headland's lordly brow
My prime delight hath been to sit
And watch the storm in march below
Across the varied landscape flit:
And as each favorite hill or dell,
In gleam arose, in shadow fell,
I have moraliz'd the view,
And "thus," have said, "upon the world,
Is joy diffus'd, or sorrow hurl'd:
It is our nature's due.

"Thus on life's shifting scene I pore,
Round friendship's circle watch it go,
See this, in fortune's sunshine soar;
That, sink from sight in shades of woe,
Impassive at my central seat."
Thus as I mus'd, the stormy sleet
Pour'd bursting on my head:
O'erwhelming darkness clos'd me in,
Winds roar'd around with deafening din,
Sun, hill, and dale were fled.

It ceas'd at length, and as it past,
A voice in still small accents swell'd
On the last sighings of the blast,
And forth this solemn counsel held:
"Poor mortal! dost thou deem to gaze
At ease upon life's chequer'd ways?—
Know: unchastis'd to learn
Is given to nought that beathes below;
As now this shower, the shower of woe
Must wrap thee in thy turn.

"Yet, faint not: when the shower is sped,
With fresher life see nature heave,
So thou uplift thy dripping head,
And read and trust the pledge I leave."
I rais'd my head: no cloud appear'd,
Aloft the kingly sun career'd
Through fields of deepest blue;
Unveil'd in light each mountain stood,
Replenish'd glanc'd each sparkling flood:
Time prov'd the pledge was true.

[From the Ladies Magazine, for December.]

CHRISTMAS HYMN.

Welcome, welcome, glorious morning!
Welcome, brightest day of earth!
Welcome, radiant sky, adorning
Sun of Righteousness! thy birth.

Rise and shine o'er ev'ry nation,
With increasing lustre shine,
Till each soul shall see salvation,
In thy rays of light divine.

Heavenly Father! let thy glory
Shine around us while we sing;
Let all voices tell the story—
Heaven with hallelujahs ring.

Make each heart o'erflow with gladness,
While we hail this joyful day;
Let thy Spirit banish sadness,
Chase the clouds of sin away.

Travel, glorious star, before us!
Guide us to our Saviour's feet;
Shed thy holy lustre o'er us,
While before his throne we meet.

There, with grateful love, adoring,
Sweet let our first off'ring be:
Contrite hearts thy grace imploring,
Are *most precious*, Lord, to thee. C.

ON AN INFANT'S DEATH.

BY MRS SIGOURNEY.

Mourn not ye, whose babe hath found,
Fairer skies and firmer ground,
Flowers of bright, perennial hue,
Free from thorns and fresh with dew,
Founts, that tempests never stir,
"Gardens,—without sepulchre."

Mourn not ye, whose babe hath sped
From this region of the dead,
To yon blissful cherub band,
Golden lute and glorious land,
Where no tempter's sinful art,
Marks the brow, or stains the heart.

Knowledge in that clime doth grow
Unalloyed,—and free from wo,—
Peace, whose olive never fades,
Love, released from sorrow's shades,
Joy, which mortals may not share,—
Mourn not ye, whose babe is there.

MISCELLANEOUS.

MANUFACTURE AND SALE OF ARDENT SPIRITS.

We take the following extract from the Fifth Annual Report of the American Temperance Society.

We view it as a great favor, and hail it as a token for good, that a system of effort to abolish the use of ardent spirit, and the traffic in it, was devised and adopted previously to the appearance in Europe of that direful malady the Cholera, nine tenths of whose victims are those who indulge in strong drink. And we hope that it will be borne in mind, that the men who use ardent spirit, and especially the men who furnish it for the use of others, are inviting the ravages, and preparing the victims of that fatal disease. Nor will they be guiltless, should it never visit the places in which they live; for other diseases in great numbers, and with multitudes equally fatal, are infallibly produced by it. In one of our cities, half the men over 18 years of age, who died in 1828, according to the testimony of the physicians were killed by it. And those physicians, remark, "When we recollect that even the *temperate* use, as it is called, of ardent spirits lays the foundation of a numerous train of incurable maladies, we feel justified in expressing the belief, that were the use of distilled liquors entirely discontinued, the number of deaths among the male adults would be diminished in our city at least one half." What would be thought of the men who, for the sake of money, should directly sell disease? would it not be viewed as an immorality of a high and aggravated character; as a sin, continuance in which would be utterly inconsistent with Christian character? and is it not as really immoral, as really a crime, to sell the known cause of disease, as it would be to sell disease itself? What would be thought of the man who should knowingly and deliberately sell death; and in such quantity as to double the tenants of the grave yard? What ought to be thought of him? And is it not as really wicked for men to sell the known cause of death; and when survivors raise in loud and solemn tone, the note of remonstrance, are they to be put off, with the supremely contemptible reply, If we should not sell this, we could not sell so many other things?—or, we must change our business?—or, we could not support our families?—or, if we do not do it, somebody else will? Suppose somebody would import plague, if you should not; and in that case could sell more of some kinds of goods, which he had on hand, than if he did not; and should give this as the reason why he *must* do it; would that screen you from the indignation of a suffering community, or the retributions of a righteous God, if for a similar reason *you* should do it? What would be thought of an apothecary who should import pestilence, or wake up fever, because if he did not do it, he could not sell so many medicines, and perhaps must change his business? What would be thought of the merchant who should do this in order to sell a greater quantity of mourning apparel. Suppose an apothecary, instead of being confined to one branch of business, sells both drugs and cloths; and also sells indiscriminately, to all who will buy arsenic or opium; though he knows that it kills men by thousands. And when an injured community rise up and remonstrate, array against him the tears of widows, and the groans of orphans, he says, "If I should not sell arsenic I could not sell so many grave-clothes; and as my family depend upon my business for a living, I *must* destroy other families, to support my own. And suppose it were told in heaven, that such a man professed to be a friend of the Lord Jesus Christ, and that he cried daily, "Glory to God in the highest, *good will* to men," would they not quake in view of the indignation, and wrath, and tribulation, and anguish which would fasten upon him, when the earth discloses her blood, and no more covers her slain; but the God of the widow, and the father of the fatherless proclaims in actions, "Vengeance is mine; I will repay, saith Jehovah?"

When the nature of this business is duly considered and its invariable effects; when its consequences are viewed in the light of eternity, we cannot but think that every man who has the spirit of Jesus Christ will renounce it, as a business at war with Jehovah, and with the temporal and eternal interests of men. The idea of making property by a business so destructive, is revolting even to humanity, and will ere long be reprobated as a high-handed offence throughout the world. Says an eminent European writer, "The abolition of the slave trade is deservedly considered the glory of modern times; yet neither in the evils to be removed, in the opposition of difficulties to be encountered, or in the amount of good done, is the abolition of the slave trade to be once named in comparison of the Temperance Reformation."

And, says another distinguished writer, "Hard must be the heart that bleeds not, cruel indeed the nature that weeps not, while surveying the emaciation of the body, the bloated ghastliness of countenance, the paralization of nerve, the poverty, and consequent meanness, that slowly, it may be, yet surely creeps on their constant customers; and their consciences must be callous indeed if they permit them without loud, tormenting, and reiterated accusation, without awful forebodings of future retribution, and fearful lookings for of fiery indignation, daily to observe, and hourly to promote in their victims, the gradual prostration of intellect, the destruction of honor, the obliteration of shame, the forgetfulness of religious obligation and even of common honesty, the loss of delicate feeling, the withering of reputation, the insensibility to character: in a word, the destruction of the men, and their transformation, first into brutes, and then into fiends, which is the constant and palpable effect produced in their hell-assisting manufactories."

[From Bishop Watson's Works.]

ANTIQUITY AND VALUE OF THE BOOK OF GENESIS.

Look into a book so common that almost every body has it, and so excellent that no person ought to be without it—Grotius on the truth of the Christian religion, and you will there meet abundant testimony to the truth of all the principal facts recorded in Genesis. The testimony is not that of Jews, Christians and priests; it is the testimony of the philosophers, poets and historians of antiquity. The oldest book in the world is Genesis; and it is remarkable that those books which come nearer to it in age, are those which make either the most distinct mention of, or the most evident allusion to, the facts related in Genesis, concerning the formation of the world from a chaotic mass, the primeval innocence and subsequent fall of man, the longevity of mankind in the first ages of the world, the antediluvians, and the destruction of the world. Read the tenth chapter of Genesis. It may appear to you to contain nothing but an uninteresting narration of the descendants of Shem, Ham, and Japheth; "a mere fable, an invented absurdity, a downright lie."* No, Sir, it is one of the most valuable, and the most venerable records of antiquity. It explains what all historians were ignorant of, the origin of nations. Had it told us, as other books do, that one nation had sprung out of the earth they inhabited; another from an oak; another from a mushroom; another from a dragon's tooth; then indeed it would have merited the appellation you with so much temerity, bestow upon it. Instead of these absurdities, it gives such an account of the peopling of the earth after the deluge, as no other book in the world ever did give; and the truth of which all other books in the world which contain anything on the subject, confirm. The last verse of the chapter says, "These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth, after the flood." It would require great learning to trace out, precisely, either the actual situation of all the countries in which these founders of empires settled, or to ascertain the extent of their dominions. This, however, has been done by various authors, to the satisfaction of all competent judges; so much at least to my satisfaction, that had I no other proof of the authenticity of Genesis, I should consider this as sufficient. But without the aid of learning, any man who can barely read the Bible, and has but heard of such people as the Assyrians, the Elamites, the Lydians, the Medes, the Ionians, the Thracians, will readily acknowledge, that they had Assur, and Elam, and Lud, and Madai, and Javan, and Tirus, grandsons of Noah, for their respective founders; and knowing this, he will not, I hope, part with his Bible, as a system of fables. I am no enemy to philosophy; but when philosophy would rob me of my Bible, I must say of it as Cicero said of the twelve tables. "This little book exceeds the libraries of all the philosophers in the weight of its authority, and in the extent of its utility."

* This is the phraseology of the antagonist with whom our author is contending.—*Ed.*

THE UNION.

"I am an American citizen" The value and authority of our Union, and the folly as well as the treason of nullification is well illustrated by the following anecdote, related by Mr Poinsett, in a speech recently delivered in South Carolina.

Wherever I have been, says Mr Poinsett, I have felt proud of being a citizen of this great Republic, and in the remotest corners of the earth have walked erect and secure under that banner which our opponents would tear down and trample under foot. I was in Mexico when that town was taken by assault. The house of the American ambassador was then, as it ought to be, the refuge of the distressed and persecuted; it was pointed out to the infuriated soldiery as a place filled with their enemies. They rushed to the attack. My only defence was the flag of my country, and it was flung out at that instant that hundreds of muskets were levelled at us. Mr Mason (a braver man never stood by his friend in danger) and myself placed ourselves beneath its waving folds, and the attack was suspended. We did not blench, for we felt strong in the protecting arm of this mighty republic. We told them that the flag that waved over us was the banner of that nation to whose example their liberties and to whose protection they were indebted for their safety. The scene changed as by enchantment, and those men who were on the point of attacking my house and massacreing the inhabitants, cheered the flag of our country and placed sentinels to protect it from outrage. Fellow citizens, in such a moment as that, would it have been any protection to me and mine to have proclaimed myself a Carolinian; should I be here to tell you this tale if I had hung out the Palmetto and the single star? Be assured that to be respected abroad, we must maintain our place in the Union.

[From Robert Hall's Works.]

EDUCATING THE LOWER CLASSES.

Some have objected to the instruction of the lower classes from an apprehension, that it would lift them above their sphere, make them dissatisfied with their station in life, and, by impairing the habit of subordination, endanger the tranquility of the State; an objection, surely, devoid of all force and validity. It is not easy to conceive in what manner instructing men in their duties can prompt them to neglect those duties; or how that enlargement of reason which enables them to comprehend the true grounds of authority and the obligation to obedience should indispose them to obey. The admirable mechanism of society, together with that subordination of ranks which is essential to its subsistence, is surely not an elaborate imposture, which the exercise of reason will detect and expose. This objection implies a reflection on the social order equally impolitic, invidious, and unjust. Nothing, in reality, renders legitimate governments so insecure as extreme ignorance in the people. It is this which yields them an easy prey to seduction, makes them the victims of prejudice and false alarms, and so ferocious withal, that their interference in the time of public commotion is more to be dreaded than the eruption of a volcano.

[From the Evening Transcript.]

MALES AND FEMALES.

It appears by the corrected Schedule of the Fifth Census of the United States, just published, that in every section of the country, except New England, the free males out number the free females. The excess of free females over free males in New England is 24,688. Excess of free males in the Middle States, 58,944; do. in the Southern States 10,516; do. in the Western and South Western States 118,027 and in the District and Territories, 8,676—making an excess of males over females (in the Middle, Southern, Western, and South Western States, Districts and Territories) of 196,176; and in the whole United States of 171,488. In New York the free males exceed the fair sex by 32,806, in Ohio by 31,068, in Pennsylvania by 20,548, and in Kentucky by 16,846. But in Massachusetts the females exceed the males by 14,314, in New Hampshire by 6,397, in Connecticut by 3,856, and in Rhode Island by 3,431.

SCHOOL BOOKS.

The following popular School Books are for sale by
L. C. BOWLES,
No. 362 Washington Street. ☞ School Committees and Teachers supplied on the best terms.

1. *The National Spelling Book.* By B. D. Emerson.

This Spelling Book has been recommended by the Vermont School Commissioners, for use in the Public Schools throughout that State. It has also been introduced into some of the first schools in New York, Philadelphia, Baltimore, Charleston, and the Western and Southern States. It is used exclusively in the Boston Public Schools.

2. *Alger's, Perry's Spelling Book, with Walker's Pronunciation.*

3. *Emerson's Introductory Spelling Book,* for beginners.

4. *Pierpont's Series of* READING BOOKS, viz:—The Young Reader—Introduction to the National Reader—The National Reader—and the American First Class Book.

These works are used in the Boston schools; the two latter have been reprinted in England, where they are called better works of the kind, than any used in that country. If Murray's English Reader is discarded at home, it is thought to be high time it was in this country. It contains no American feeling or sentiment; and was made to suit the disposition of foreign regions, for times long gone by.

"All interested in the education of youth, must feel highly indebted to Mr Barker for his reprint of that excellent and popular school book—*The National Reader.*"—Cambridge (England) Press.

"We hesitate not to say the National Reader is a most valuable manual of school literature."—Sheffield (Eng.) Iris.

"In all respects we believe that it is superior to most of the collections now in this country."—Aberdeen (Scot.) Observer.

5. *Practical and Mental Arithmetic*—On a new plan, in which Mental Arithmetic is combined with the use of the slate: containing a complete system for all practical purposes, in Dollars and Cents. To which is added a Practical System of Book-keeping. By Roswell C. Smith.

The Publishers would urge the attention of teachers to this work, in the belief that it is a great and important improvement in the art of teaching Arithmetic. It has lately been adopted as a text book in Washington College (Penn.) and has been recommended by the Vermont and Rhode Island School Commissioners for use throughout those States, and it is also extensively in use in Massachusetts, Connecticut, New York and other parts of the country. It is used in many places on the score of economy, aside from its intrinsic merit, it being one of the cheapest books extant, embracing all that is valuable in the two systems, mental and practical, at the usual price of a treatise on one.

6. *Frost's Elements of English Grammar;* with progressive Exercises in Parsing, recommended by the Boston Association of Instructers.

7. *Blake's Geography for Children;* with 8 copperplate maps and 30 engravings.

8. *Goodrich's History of the United States,* on a plan adapted to the capacity of youth, and designed to aid the memory by a systematic arrangement and interesting associations.

9. *Questions to Goodrich's United States History.* By Rev. J. Emerson.

10. *Whelpley's Compend of General History,* with corrections and improvements, by Rev. J. Emerson.

11. *Worcester's Second Book for Reading and Spelling.*

Those who have used Mr Worcester's Primer, will duly appreciate his peculiar talents in rendering these "dry subjects" interesting to children.

12. *The Young Astronomer.* By Samuel Worcester.

13. *Walsh's Mercantile Arithmetic,* an improved edition.

14. *Boston Reading Lessons,* for Primary Schools.

15. *Walker's Geometry,* with practical applications.

Though prepared for schools, this work has recently been introduced as a text book in Cambridge University.

16. *Grund's Elements of Natural Philosophy,* with Practical Exercises.

17. *The Academical Speaker.* By B. D. Emerson, author of the National Spelling Book.

This work consists of short and spirited extracts in prose and verse, including dialogues, which have been selected with strict reference to the exercise of speaking.

18. *Hall's Lectures on School Keeping.*

Ten thousand copies of this work have just been engaged for gratuitous distribution in all the school districts of the State of New York, by order of the Legislature.

19. *Hall's Lectures to Female Teachers.*

20. *The Political Class Book,* by the Hon. William Sullivan.

This is a work which it is universally said should be put into every school and into the hands of every citizen in the country. It has been proposed in the Legislature, to order its introduction by law into all the public schools in the State.

21. *The Moral Class Book,* by Hon. William Sullivan.

This work has met with almost unexampled success, every copy of the first edition being sold. A new edition will be published shortly.

22. *The Easy Reader.* By John Frost.

23. *Parley's Tales about America,* in French.

24. *View of the United States.* By Rev. H. Hildreth.

25. *The Child's Botany.*

26. *A Third Book for Reading and Spelling.* By Samuel Worcester.

New Work, just published:—Book Keeping, designed to be used in Schools, calculated for Farmers, Mechanics, and Traders, mostly by single entry. By Michael Walsh, author of the Mercantile Arithmetic.

No subject perhaps is more important than Book-keeping, to be introduced in our common schools. It ought to go hand in hand with the study of Arithmetic.

☞ *Teachers and School Committees are respectfully invited to call and examine any of the above works, or to send and receive copies for this purpose, gratis.* Dec. 1.

CHRIST AND CHISTIANITY.

L. C. BOWLES, 362 Washington street, proposes to republish from the London edition, "Sermons on the Mission, Character, and Doctrine, of Jesus of Nazareth," entitled 'Christ and Christianity.' By W. J. Fox.—Containing forty Sermons. It will be published in two royal 12mo vols. of about 300 pages each, handsomely printed, and furnished to subscribers at a low price, neatly bound in cloth.

Those persons who wish to procure the work, will please make early application, as but a small edition will be printed. Dec. 1.

CHRISTIAN REGISTER—Vol. XI. No. 41

Wanted No 41 of the current volume of the Christian Register. Those of our friends who can conveniently spare this number will do us a favor by forwarding it by mail, directed "Christian Register,—Boston."

☞ We ask the same favor respecting Nos. 22, and 24, of this volume. Dec. 8.

PROSPECTUS OF THE

GENIUS OF UNIVERSAL EMANCIPATION,

VOL. XIII.

Eleven years have transpired since this work took its station among the periodicals of the day—and we enter upon the twelfth with renewed hopes and cheering prospects. To a casual or superficial observer, the "signs of the times" exhibit nothing of momentous import—nothing very propitious to our cause. But the discerning and the reflecting, on comparing the past with the present state of things, will find much to encourage its advocates, and even to stimulate them with anticipations, in their onward career. The "cloud of thick darkness," which lately extended from the zenith to the southern horizon, in a deep, continuous, and apparently impervious gloom, has been so far dispelled as to admit the broad scintillations of ethereal light. The electrical vapors occasionally clash in their hurried movements; but the radiations of truth's bright orb frequently gleam amid their gatherings and vanishings.

The labors of philanthropists have accomplished much, within a few years, well calculated to promote the cause of African emancipation. The doctrine which sanctions the diabolical system of slavery has been boldly interrogated in the public arena of controversy—even in the southern halls of polemics and legislation. The champions of rational Universal Liberty have unfurled her glorious pacific banner there. Thousands are flocking to the sacred standard, as enlisted volunteers, and tens of thousands are gazing upon it with rapture.

The present is not, therefore, a time to relax our efforts for the regeneration of our moral and political system: neither are we disposed to relinquish the ground we have taken, as humble advocates of the reformation so urgently called for by every humane principle, and by every consideration of justice, propriety, and safety. We shall still pursue, with undiminished ardor, the grand object we have constantly had in view; and we shall not be diverted from the straight forward course that appears most likely to lead to its attainment.

Thus pledged to the cause of humanity and philanthropy, we hope the *Genius of Universal Emancipation* will still find favor in the eyes of an intelligent community; and the advocates of that cause are generally and respectfully solicited to lend their assistance in extending its circulation.

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☞ The following gentlemen are Agents for the Publication in Massachusetts.—Boston, *W. L. Garrison:* New Bedford, *S. Rodman, Jr.:* Salem, *Wm. Dean.* Dec. 8.

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MONTHLY RECORD. *Politics and Statistics*—Maine, Vermont, Massachusetts, Rhode Island, Connecticut, New Jersey, Pennsylvania, Maryland, Virginia, South Carolina, Georgia, Tennessee.

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Obituary Notices.

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